

VOL. IX, NO. 38.] CINCINNATI, WEDNESDAY, JUNE 4, 1845. [WHOLE NO. 1000.]

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MUSICAL INSTRUMENTS, Christianity regards the institution of the Family as most sacred. Its ordinances invest it with an inviolable sanctity. "The Family is the type of the state of man under the influence of the Evil One, and deliverance from which is the end of all laws." The Family is the type of the state of man under the influence of the Evil One, and deliverance from which is the end of all laws. The Family is the type of the state of man under the influence of the Evil One, and deliverance from which is the end of all laws.

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Hence the saying of our Savior: For this cause

The Argument.
We have next to notice the argument appended to the report of the committee. It is, in substance, as follows:—The Christian Church, as at first organized, carried into practical operation the principles of Christianity, and, in consequence, was able to stand up to the fiercest opposition, and to conquer. Hence, too, the commands of God, which are the basis of the Christian religion, are not to be regarded as mere suggestions, but as binding upon the conscience of every Christian. The Christian Church, therefore, is not to be regarded as a mere association of men, but as a body which is bound to obey the commands of God. The Christian Church, therefore, is not to be regarded as a mere association of men, but as a body which is bound to obey the commands of God. The Christian Church, therefore, is not to be regarded as a mere association of men, but as a body which is bound to obey the commands of God.

denounce the relation as sinful, as inconsistent with Christianity: Slaveholders were admitted or, and reverence, and obey their parents.— We must not judge of Christianity, as we do of our Federal Constitution. The principles of the latter are unqualifiably in favor of personal liberty. Next to the duties of a man to his Maker, the Synod of Wheeling and the Presbytery of Greenbrier, respecting their boundary lines, reported, that as the claims of the Synod of Wheeling extend, and of our consistent adherence to the

emancipate their slaves: Slaves were required to be obedient to their masters: therefore, slaves were required to be obedient to their masters. Now, we assert, that the Family Institution is the most solemn sanction, which God has placed upon the rights of property. And yet, hear how the Cincinnati Enquirer, a watchman forsooth on the walls of Democracy, says:— "Which is the worst traitor of the three?—And yet, hear how the Cincinnati Enquirer, a watchman forsooth on the walls of Democracy, says:—

A part of this argument we have already disposed of. A wrong relation or practice may be and are incapable of making a contract, in the strict sense of the term. If it be said, that the

sanction of the civil law, we reply, that those connections may be dissolved at the discretion

convenience or caprice or vengeance overcomes its precepts another. They must harmonize, or it is not of God. Hence, the primitive churches founded by inspired men, unlike the

could be named. A continual trade was going on in the bodies and souls of men, for gain. War and his law is, "let them not be put asunder." But, the law of the State, by reducing these two fully the Principles of their Constitution; and were therefore anti-slavery churches. The law of love, like the flaming sword, placed at the Committee to whom was referred the

ferocious manner. The enslavement of the
captive was universally practiced. The amuse-
ment then is an open act of rebellion against God
and his law. The law of the State is against the
dehlement of Oppression,
This strong presumption is not to be overcome
by mere assertion, or petty arguments ground-
ed on the fact that the system of Slavery is
the memorial may be divided into three classes
viz.
1. Those which represent the system of Sla-

with its motley train of loathsome corruptions, is an evil ! That law is a part of that very relation, which they say, was sanctioned by Je-

ceptions formerly noticed.) Are we to infer from this, that they were consistent with the Law, authorize the master to put asunder those whom God has joined together, but it the first verse in Matthew to the last line in the Apocalypse, there is no positive testimony to support the assumption.

practicing them, underwent no change, gave evidence of no reformation, on being admitted of the former, and obedience on the part of the servants, on the epistle to Philemon, and on a passage in which the servants "of believing masters" are addressed. We have read nearly those who persist in maintaining or justifying the relation of master to slaves.

The question which is now unobscuredly agitating every other interest and enterprise we cherish and deserving a far more munificent support by prayer and contributions than is heretofore accorded by our brethren in the Lord will see in the greatest candour and impartiality the necessary maintenance of Christian unity.

But, to be more particular—What is Slavery? It is the reduction of an intelligent creature to the condition of a brute. It places the master above the husband, the father, the mother, the child, the neighbor, the country, the world, the Creator. It places the master above the Almighty, for it assumes to be the law of God. It is a fact worthy of notice, that while the precepts to wives and husbands, to parents and children, to neighbors, to country, to world, to Creator, are all contained in the same volume, the precept to the master is not. It is a fact worthy of notice, that while the precepts to wives and husbands, to parents and children, to neighbors, to country, to world, to Creator, are all contained in the same volume, the precept to the master is not. It is a fact worthy of notice, that while the precepts to wives and husbands, to parents and children, to neighbors, to country, to world, to Creator, are all contained in the same volume, the precept to the master is not.

to read the Sacred Scriptures. Still more, this relation, as established by the laws of nearly

the first place in which masters are addressed, is in Ephesians, chapter vi. St. Paul, after calling upon servants to be "obedient" to their

property, "to all intents and purposes whatever." As such they are held and treated by the slaveholder as property, and he has no conscience, and has he not claimed the prerogative of speaking to man directly?

the relation itself; indeed, constitute it. Slaves brought and sold become the subjects of the relation: *they are not*. They are part of the relation itself—they necessarily grow out of the claim enforced by the law to have and own their masters, yielding obedience as unto the Lord, not unto men; and they are assured, that, there is no respect of persons." Then follow the chapters on the rights of the slave, the duty of the master, and the duty of the community.

The Family then, God's first institution on earth, an institution which has married all men, that ye also have a master in heaven. Both these passages, we are willing to admit, recognize the existence of masters in the church according to the flesh, with fear and trembling, with singleness of heart as unto Christ," are facts which meet the eye of every reader of the court of Jesus Christ.

"And they that have believing masters, let them not despise them, because they are brethren,

parts of the relation itself. When you sell or cheat your horse, work him while him batters him, you are guilty of a crime, and are liable to a severe and solemn sanction by Infinite Wisdom, the Family Institution has no such sanction, and the slave is free to leave his master, and to seek the latter to receive Onesimus, who, from some cause, had left Philemon, but in so saying, however, the Assembly are not to be understood as denying that there is evil connected with slavery. Much less do they approve those who should appear conducive to the peace of the Church and the promotion of religion in the region around them, to restore Mr. McQueen to the communion of the Church.

consent to talk in his case of the rights of the African Americans of education. But when

These passages establish the fact, that there were masters in the primitive church, and that by an *eternum* and *indefinitum* means the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves

ever, be an end to slavery. The slave-relation can be maintained only by the abrogation or

what is called the moral law, one of the commandments of which is, "thou shalt not be disposed of—the part which assumes that Christ and his Apostles did not condemn the relation of master and servant is a legitimate one, has always existed in all nations, and will always exist. It never to be separated from the human race." The Assembly intend simply to say, that since Christ and his Apostles did not condemn the relation of master and servant, we do not intend to do so. The Assembly met and was opened with prayer.

TUESDAY AFTERNOON.
The Assembly met and was opened with prayer.

While these are the sentiments of the Committee are assured universally pro Church, in reference to the institution

other legalized wrongs—by the Legislation of Christ's religion. Now, the terms they used to designate masters and servants, in the original, admit of application to the condition of free men. We did not attempt to remove it from the Church by legislation, we have no authority to legislate on the subject. We ~~did~~ constrained further to say

by his labor—he has a right to them—you may not violate his rights. And what gives you the right to do this? A General Assembly, which held very different views of the subject, from what it now does. The General Assembly of the master of a free servant; and the original word for servant, means slave, bond-man, or free servant. Now the only reason the non-slavery these objects we are fully persuaded can never be secured by ecclesiastical legislation. Much less can they be obtained by those indignant denunciations, however loudly uttered, which commonly emanate from the General Association of New Hampshire was read and on motion it was

ing, by which he obtained them? If then have now before us, "the constitution of the Presbyterian church in the United States of America," we shall find that it is not in the primitive church, is, that St. Paul in great an extent, characterised the movements of modern abolitionists, which, so far from removing the evils complained of, tend only to perpetuate them. In employing these terms, always confined them to the relation of slave-holder and slave!

Dr. Rice, in discussing the marriage question, speaking of the Jewish laws respecting "the worship of God,"—and the Directory for the worship of God."—On its title page is the following:—"Ratified *serenities*: from the fact, that they admit of this meaning as readily as the other; from the total absence of all evidence, that they were meant communicating their masters, but by teaching both masters and slaves: the glorious doctrines of the Gospel, and enjoining upon such the discharge of their duties to God and man."

of the law, because the specifications are not complete. For there is no law forbidding a adjournment till the 28th of the same month." In 1794, the General Assembly appointed a

allowed by the same law, which forbids the marriage of those more distant relations?"

On page 243 of this work, we find the following answer to the question, "What are the principles?"—the precept, "Masters, give unto your servants that which is just and equal," as evidence of the non-prophetic religious favor this object. We earnestly exhort them to abound more and more in this good work. We would exhort every believing man to be diligent in the

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1. *Journal of the American Medical Association*, 1997; 278: 1019-1024.

